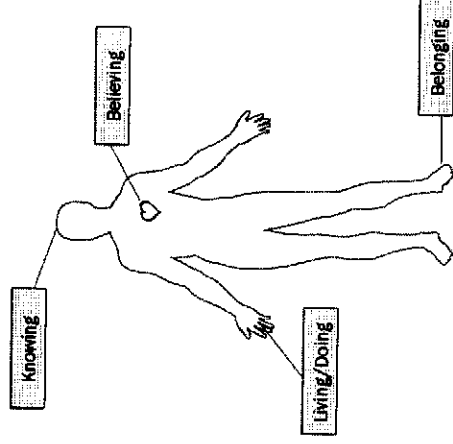


LOMED for the 21st Century: Powerful Learning Plan

In preparation for the Living and Learning Experience, each teacher fills in her or his own worksheet (two pages) and brings it to the event.

Learning that reaches your Noticing Targets



Congregation:	Congregation Emanu-El of the City of New York
Priority Goal:	Living Jewish Values ("Jewish values to live by")
Design Principle:	Learning will be anchored in caring, purposeful relationships

>>> GO TO NEXT PAGE>>>

LOVED תמיל

BJenY sajes



Leadership Institute
for Jewish Education
of the City of New York

A joint program of the Jewish Education Center of the City of New York and the Jewish Theological Seminary of America, 1300 Lexington Avenue, New York, NY 10017-2498

A founding agency of
UMH Federation
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Powerful Learning Plan, continued

Teacher:	Yaffa Kaye
Age level:	4 th grade
Noticing Tool(s):	playacting
Content Area*: (Big Idea to be explored)	Purim

NOTICING TARGETS	
Know:	Recognizing dilemmas faced by Biblical characters and identify the Jewish values (tikkun olam and tikkun middot) that apply.
	<i>Prompt:</i> Describe a person from our Biblical story who did the “right” thing (or the “wrong” thing) and explain.
Do:	Articulate Jewish values used in making their own decisions
	<i>Prompt:</i> How did you implement the lesson learned in your own life?
Believe/ Value:	Expresses a sense of responsibility to help others based on Mitzvot and middot.
	<i>Prompt:</i> Describe how the values of this lesson can be used to help others.
Belong:	Develop relationships with peers by acting according to values based on mitzvot and middot.
	<i>Prompt:</i> Tell a story of how a relationship changed when you did the right or wrong thing.

*The Living and Learning Retreat on January 10 will help you to create a lesson using your noticing targets. You'll teach the lesson sometime between January 11 and March 14. In preparation for the retreat on January 10, please select the topic that will be the focus of that lesson, e.g. *Tu B'shevat*. Then identify the “big idea” or “core concept” that you will explore in your lesson. For example, for *Tu B'shevat*, the big idea or core concept might be “celebrating beginnings,” or “Israel, our land of milk and honey.”

LOVED TÀI

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Leadership Institute

A NEW JERSEY JEWISH EDUCATION CENTER OF THE GREATER NEW YORK AREA

Ahavasay agency of
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of New York

p.1

A. PURIM. After reading the story of "Esther" with the students we will make four columns for the key characters in the Megila: Esther, Mordechai, Ahashverosh, Haman. B. Ask the students to use the descriptive words from the list below, which describes each of these characters.

Vain, jealous, foolish, faithful, mad, kind, helpful, bitter, honest, angry, scared, hateful, good, brave, afraid, prejudice, careless, worried, loyal, heroine, willing to speak out, wise, had vision, loving, greedy, tyrant, impetuous [impulsive].

C. Divide the class into four groups each gets a poster board for one of the characters, and ask them to illustrate the words on the above list using scenes from the story, or use their own imagination. They can have one large illustration, or many small ones, when the posters are complete, we will put it on the board and call on each group to describe their art.

1 What can we learn about social justice, in the Megila?

2 Can you give me a story from your own experience which resembles the story in the Megila about social injustice?

3 Next time you see someone treated unfairly, what would be your reaction?

4 If you did act on behalf of a Friend, how did your relationship changed?

* Jewish Values : 1. Responsibility for each other

Discussion

2. To have a stand when we see injustice

Definitions: Stereotyped (Haman describing The Jews)
Prejudice, Anti-Semitism

* See p. 2 + 3 For more class activity, For the following Mon. 3/1/10

P. 2 Fill in Answer prompt questions.

P. 3 The student divided in Two or Three to discuss the year 1906 and compare the situation to our life today.

Question, What changed and, why?

* On Mon. 2/22 We managed to finish reading and discussing the story and the values. it was wonderful, and engaging.

WESTER

MORDECHAI

AHASHVEROSH

HAMAN

[illegible]

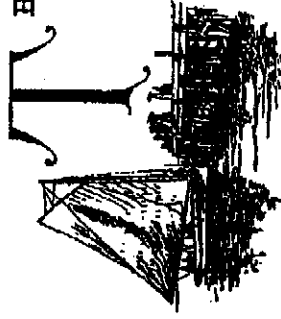
1. What can we learn about social justice, reading the Megilla of Esther?
2. Can you tell me a story from your own experience which resembles injustice, just like the one in the story of Esther?
3. What would you do the next time you witness someone being treated unfairly?
4. How did your relationship has changed, when you helped a friend who was treated unfairly?

[illegible]

Att. Saul P-3

MENAUHANT HOTEL

***** MENAUHANT, MASS. *****



THIS House, is situated in Falmouth Township, on the South Shore of Cape Cod, at the confluence of Nantucket and Vineyard Sounds, it is directly on the beach, and is nearly surrounded by water; it is owned and managed by Mr. Floyd Travis, and will be open for the season of 1906, on June 16th.

MENAUHANT WHARF.

A great many conditions combine to make Menauhant the most delightful summer resort on Cape Cod.

Date of
Opening

We have no HEBREW patronage.

This advertisement for a hotel in Massachusetts is from the year 1906. At the bottom it says, "We have no HEBREW patronage," which means that Jews were not permitted to stay at the hotel.

In fact, there was a time when many hotels across America refused to rent rooms to Jews. We were not hired for many kinds of jobs and could not attend certain private schools just because we were Jewish. This prejudice and discrimination against Jews is called anti-Semitism.

HOW HATRED GROWS

Hatred of the Jews in Persia started with one person, Haman, who was wicked, jealous, and proud. But he almost succeeded in carrying out his terrible plan to kill all the Jews. No one else, not even the king, paid attention—since no one else felt threatened.

Haman promised the other Persians they would get rich by killing the Jews, and he made them suspicious of our people by describing us as "different." That is how a huge country was almost brought to the point of killing its entire Jewish community. Only Jews themselves, led by Esther and Mordecai, came to their own defense.